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the damnation of doubting whether anything in or out of the university is fundamentally worth while. It has brought you the salvation of believing that it is worth while for a man to work in or out of the university if he can help the people go free and grow righteous. It has brought you to the certainty of Christ that all things are yours—Moses and Paul, Babylon and Athens, university and factory. There are men among you who have entered into the salvation of seeing all things with the eyes and

heart of Christ. I stand before you a moment to pray that some of you may find his mission at the gates of the university. Such a man will not come in hostility or in fear. He will come seeing what the university at bottom is and is on its way to do for mankind, as Isaiah saw what Cyrus at bottom was and was to do for mankind. He will say to the university what Isaiah said to Cyrus: "Thou art not God's enemy. Thou art God's man, appointed to marshal world-wide forces in service of his infinite charity."

THE SWORD OF CHRIST

A SERMON TO COLLEGE MEN AND WOMEN

SHAILER MATHEWS

Matt. 10:27: I came not to send peace but a sword.

We do not ordinarily think of the sword as a type of Christianity. The church has preferred the cross. Yet the two symbols are supplementary. The Christian life is one of peace, but it is also one of separation. Christianity is a message of peace but it is also a message of hatred. In an evil society peace is possible only on terms of unconditional surrender. And that no earnestly good man will consider.

Yet there is little doubt that most people conceive of religious life as a release from struggle, repose on God, deliverance from anxiety, emancipation from storms of passion. And assuredly no one would deny that to a greater or

less degree all these conditions do result from religious faith. He who can see in the world about him the presence of a loving God has entered into a peace which the stormiest experience cannot destroy. He who finds within him the upspringing of faith is certainly helped to resist temptation and to live a self-controlled life. Such repose as this, however, is not the parent of inaction. Religious indifference is no more the rest of faith than chronic meddlesomeness is conscience. Both by temperament and by example Jesus was the last man to insist that his followers should withdraw from a world of moral struggle in order to avoid trouble. He saw the kingdom of God being stormed by strong men. His followers were to be meek, but they were

not to cast their pearls before swine. They were to love their fellows, but they were to be strong enough to withstand hatred. Friends were to rise against friends, a man's foes were to be those of his own household; deliverance awaited those alone who were strong enough to endure. The sword he casts into the world though not that of the soldier is that of the martyr.

**1. We Need Spiritual Resoluteness
in a Day of Assault upon
Our Faith**

Christian life is more than one of patient submission. It is even more than helping other people to endure their misfortune. Such services as the church renders those who have fallen in the struggle for life—its hospitals, its homes for the poor and aged, its ministrations to the children of the slums—all these are noble and only too sadly needed. But after all charity is as much a tribute to the failure as to the success of Christianity. A triumphant church should be something more than a Red Cross Society of social evolution. It is as much a Christian's duty to maintain an efficient police force as it is to maintain an effective ambulance corps. He must do something more than bind up the wounds of an abused humanity. Good Samaritans imply robbers. The church must see to it that the road from Jerusalem to Jericho is safe for travelers. Charity is the spiritual life on the offensive.

Such considerations as these are especially applicable to an age that confesses itself transitional. As a man grows to be like his God, civilization grows to be like its churchmen. A

religion which forbids efforts to direct social transition belongs to the time when good men thought only of attaining heaven and peace by allowing other people to do their thinking.

This era of transition needs religious enthusiasm and moral conviction because of its champions of that which Christians must oppose.

1. The very intensity of our living, the restlessness of our spirit, makes us want to be amused out of ourselves. We give our neighbors joyrides in automobiles purchased by mortgaging our houses and lands. We invest fortunes in Coney Islands and White Cities. We even deem it necessary to introduce religion itself surreptitiously between stereopticon slides.

2. Religious indifferentism also assails the champion of the spiritual life. Theological reaction does not threaten the man of culture. The enemy he must fight is indifference to the spiritual order. How many cultured and well-to-do people do you know who are interested in religion? How many college graduates teach Sunday-school classes? How many college men are entering the ministry? The massing of statistics will not quiet the anxiety caused by truthful answers to these questions.

3. Our faith is tested by the scientific spirit. Faith in the earlier age was deductive. Its major premise was given by unquestionable authorities and its conclusion was derived by the laws of the syllogism. The modern man is suspicious of major premises; they contain too much. At all events he will not assume them, and if they are asserted he demands the evidence therefor. The scientific attitude of mind makes

the modern age. It is by no means monopolized by the man of the laboratory or the library. A vigorous propagandism is making it the property of men who never saw the inside of a college. For it all matters are for a longer or shorter time under investigation. We investigate the Bible to discover when and by whom its various parts were written. We hang new-born children to sticks to study the survival of prehensile habits. We seek to learn whether men are more religious after eating or before eating. We chart religious experiences that we may find the curve of the age of conversion. The spirit of inquiry is like the sun: its going forth is from one end of the heaven unto the other, and there is nothing hid from the heat thereof.

It must be frankly admitted that such an attitude of mind is antagonistic to that demanded by most of our religious teachers. It was inevitable that its possessors should find themselves out of sympathy with a deductive theology. They seemed to be, and in fact in many cases were, the enemies of religious faith. It was also inevitable that a generation of men trained in the new education which results from the new attitude of mind should have transferred the methods of the laboratory to the study of the theologian. And, unfortunately, it is also inevitable that distrust of theological methods should have led to indifference to religion. You can have small enthusiasm for a God who is under investigation.

Yet the man of resolute spirituality is neither terrified nor confused by the demand for facts. He knows he is not a mere speculator, and in the courage of

his convictions he dares call upon those about him to share in his own faith.

4. The moral callousness which is born of a commercial age is far more an enemy to the gospel than the scientific attitude of mind. The latter by virtue of itself is already tending to correct its extravagances. The search for truth brings man face to face with too many mysteries to permit lasting indifference to claims of religion, but the indifference which comes from the commercial spirit is the outcome of a determination to avoid rather than to search for truth. It even declines to justify itself by moral casuistry.

It would be mere demagogism to denounce indiscriminately the commercial spirit. Periods of wealth have always been those of intellectual brilliancy. The merchant quite as much as the scholar paved the way for the reformation and modern Europe. The present magnificent expansion in education would have been possible only in a commercial age. But to furnish means for literary, artistic, or scientific achievements is not to be religious. Libraries are not churches and the reading habit is not a call to prayer.

The commercial spirit is no more limited to the warehouse than the scientific attitude of mind is limited to the laboratory. It is an attitude of mind toward the world of men and things which measures everything in terms of bargain. And bargains mean wealth. Jacob had a commercial spirit when he wrested prosperity from the angel of Jehovah; the man of letters is commercial when he writes books which have the sole merit of being salable; the minister is commercial when he judges

spiritual results by statistics that warrant a large church and a large salary; the teacher is commercial when he makes his profession into a trade; the man of culture is commercial when he forgets that culture is a matter of spirit and not of dollars.

The difficulty with such an attitude of mind is very simple: it subordinates moral issues to financial success. A man does not need to be an alarmist to realize how far the resulting moral callousness has proceeded. Recent disclosures have shown that the purchase of legislation is regarded by some successful men of affairs as an ordinary business proceeding. But graft in politics is but the twin brother of graft in private business. The purchasing agent is often a purchasable agent. And the misery of it all is that even conscientious men do not know just where to draw the line between right and wrong in their business relations. A few years ago the ethics of the business world was tolerably simple. To give sixteen ounces to a pound; not to adulterate goods; to pay one's debts; to hold one's word as good as one's bond—this was the business man's decalogue. How different the situation is today is apparent to all. Our morality is no longer concerned with the dealings of individuals with individuals. There has emerged the thoroughly perplexing entity of the corporation. Most men want to be honest, but in order to be honest they are compelled to redefine honesty.

That men who are thus training themselves in moral callousness should distrust the gospel of love is an unexpected tribute to the saying of Jesus that a man cannot serve God and Mammon.

It is also a most helpful element in a distressing situation. It shows that, despite all perplexities, there is an ineradicable honesty in humanity. We are pretty thoroughly convinced that no man can be religious without at least trying to be good. This conviction has given a new aspect to religion. There have been many times when a man could be a rascal and be a good churchman; but there will never come a time when a rascal is also a good man. A man might be ready to profess allegiance to a set of doctrines, even while conscious of his own moral delinquencies; but he is slow to take a public stand as the representative of a system whose standard is the Sermon on the Mount and whose watchword is the Golden Rule. Unwilling to be a religious hypocrite, he becomes a religious indifferent.

The call for spiritual resoluteness is clear. The moral and religious tone of the age which is to result from the present period of transition is being set today. It is with no small anxiety that men whose lives are devoted to religion look upon the rapidly swelling ranks of educated men and women. As representatives of the scientific attitude of mind, will they swell the class of those who are indifferent to religious faith and thus fix the future? Can Christianity survive its own partial success? It has given birth to the school and to the college. It has made possible splendid civilization in which commerce has reached its present unparalleled development. Has it but given birth to matricides? This question is not academic. The answer given it by the educated men and women will help make the men of tomorrow religious—men

whole-heartedly devoted to the life of the spirit.

2. What Can Educated Men and Women Render Their Age?

The educated person has a threefold mission to an age of religious indifference.

1. First of all he can contribute to it a sense of moral and religious realities. Education to be worth anything must carry home the belief that right and wrong are not matters of opinion but are grounded deep into the very structure of things. The most hopeful sign of the times is undoubtedly the emergence of moral force in politics. We have seen gray wolves hunted out of city councils, dishonest mayors and chiefs of police indicted, a United States senator convicted of associating with an illegal corporation, entire states stirred profoundly by an appeal to righteousness. Corruption is not more in society today than yesterday; it is more in evidence. Exposure has not made us worse; it has nerved us to be better. In this moral renaissance the religiously earnest men and women have been leaders. Their enthusiasm has aroused others. We have seen ourselves disgraced, but we have yet to see an American cynical over the disclosure of political shame. Behind the investigating committee there has been the man with a conscience. And it is to the eternal credit of our institutions of learning that their teachers and their graduates have been the spokesmen of an aroused social conscience. We may have differed as regards methods of reform. Our various temperaments and angles of vision may have led us sometimes to mistrust one

another, but the educated class has been all but a unit in declaring that the right action was the wise action, the only possible action for a city, a state, or a nation.

Religious indifference cannot stand before the heat of moral enthusiasm. A reformer may be impatient of creeds; he cannot be oblivious to God. The real call to the educated man today is not so much a call of religious partisanship as it is born of his new sense of ethical values and his overmastering confidence in the sanity of nature. He knows the sanctity of facts. The older he grows, the surer he is that while some things are passing away, there are verities that remain. That devotion to reality which the scientific attitude of mind involves has only to be given free scope to change an age of religious indifference to an age of religious enthusiasm. Whether or not it shall be an age of ecclesiastical enthusiasm will depend upon the men now in control of ecclesiastical institutions. The religious renaissance which is to follow the moral renaissance will be as impatient of demagogism in theology as in politics. That only can be moral which is real. So much at least the scientific attitude of mind guarantees.

2. The educated man can break down religious indifference by insisting upon a generous idealism. So long as men are conscious of misusing their fellows they will hesitate to profess more than a formal faith in God. The apostle long ago saw this. How, he indignantly questioned, can a man love God whom he has not seen, when he does not love the brother whom he has seen? If a sense of reality will modify religious indifference,

a love that does not balk at self-sacrifice will just as surely lead to a religious enthusiasm. The shortest road to a religious doubt leads through refusal to forgive one's enemies. The shortest road to God is over a Calvary of reconciliation.

And yet there is nothing more difficult to transfer to the region of serious practice than this praise of love. Almost incomprehensibly the higher one's ideals, the more difficult does genuine love appear. The conscientious man can criticize his neighbor more easily than love him. To be religious in the Christian sense of the word a man must be so convinced that God himself is love as to be ready to sacrifice any plan or advantage that would argue a different belief. The genuinely Christian man will choose to be a martyr rather than a persecutor, not because he is obstinate, but because he refuses to reverse his scale of values. He believes it more in accordance with the divine character of love to suffer than to cause evil.

If anything were needed to prove that our age is morally out of joint, it will be found in the fact that kindness often reacts injuriously upon its author. A selfish age can endure its critics more complacently than it can its benefactors. A skeptical nation appoints investigating committees for its heroes, and relegates philanthropists to the comic papers. We hardly dare profess moral earnestness lest our friends shall consider us charlatans or poseurs. The penalty of generosity is publicity, and of publicity, abuse.

It was something of this that Jesus had particularly in mind when he spoke about sending a sword into the world.

He meant to say that the man who would live a life of love would find people hating him for so doing; he meant to say that the most maddening thing for an evil age is not the aristocratic virtue of the Pharisees but the democratic altruism of its Christ; he meant to say that selfishness and greed are so insane that a man who would be unselfish and generous must face suffering. But he would also say that the future lies with the oppressed disciple of love. He himself was to triumph by being defeated, and what was true of himself he knew would be true of his followers. As he was to save his life by losing it, so a community would save its life by sacrifice.

To whom shall we look more hopefully for an emulation of a religious zeal that did not balk at death than to the man who had tasted of the fruit of the tree of life? Can the man of culture endure to become a mere critic of his kind?

3. In the third place, the educated man can help do away with religious indifference by insisting upon the right perspective in morals and religion. Discrimination in values is the first step toward culture. Our religious teachers too often see the mote in their brother's eye magnified into a beam. I have in mind a religious teacher who counts smoking a sin and the Sunday newspaper an unspeakable iniquity, but so accommodates his message that a man who grew rich by putting his property into his wife's hands and then going into bankruptcy feels no uneasiness in listening to what he misnames the old gospel. I heard once of an evangelist who was a converted thief. By some means he was able to recover from another thief

stolen property for which the police of a certain city had searched in vain. In gratitude for the evangelist's assistance, the chief of police of the city told him that, although it was contrary to law to have preaching on the street, he might use the best corner in the city and be free from police interference. The gentleman who told me the story declared that the evangelist preached for weeks. The fact that, thanks to police protection, his relation to the law was precisely that of the dive-keeper who also, though for quite other reasons, was given police protection, was beyond the perception of either my informant or the evangelist.

How large an influence the modern attitude of mind is already having in changing the emphasis of religious teaching is apparent to all. But there is still opportunity for the prophet who dares face pit and exile. The moral renaissance, to which reference has already been made, is in no small degree due to the determination of men to stop tithing mint and anise and cumin, and to care for the weightier matters of justice and mercy and faith. To whom should appeals of this kind come with more force than to men and women who have the larger vision, who have acquired some sense of moral proportions, though to whom life is something more than an aggregation of equally important duties? There never was a time when breadth of view so meant intensity of zeal. The educated man who will refuse to be swept into a crusade against conventional amusements because they appear sinful to men of less experience; who will refuse to be drawn into controversy over metaphysical theology because he

knows that divine righteousness and love demand deeds as truly as philosophies; who finds in the entire universe no mechanical dualism, but one supreme mind—such a man can furnish the prespective for religious work that shall banish indifference and make moral and spiritual effort again possible for minds confused with doubt.

To whom can we look for members of that vicarious tenth of society who will make the new age more full of serious faith in God and self-sacrifice for others? To the ignorant man who, however well intentioned, must always be limited by his narrow environment? To the man of cynical culture to whom moral distinctions are of small importance and whose religious emotions are less excited by the spectacle of a moral revolution than by the faded colors of an old master? To the absorbed student who, oblivious to the ocean of life about him, sees only the drop he would investigate? To the mere ecclesiastic who would wreck an opponent's usefulness because of his refusal to assent to an admittedly unthinkable proposition? Rather shall we not turn to those men of generous culture who, seeing the difficulties of many traditional affirmations, see also the presence of an eternal God in the universe, and fear the approach of a new age whose social and economic conditions shall be determined wholly as the victors in the social strife concede favors to the vanquished?

Today as never before there is the call for heroes whose faith is in a God of law and love. The sword of Jesus has already been cast into the world. The issue is sharply drawn between the spiritual and unspiritual forces of our

world. He who has his own trained personality as his one great asset cannot invest it better than in the efforts to direct a transitional era toward one of large trust in God and a larger fraternity among men. The call Jesus would make to educated men and women in such an age is not to enjoy their larger life, but rather to go and work in his vineyard. Our eyes may at times be slow to see the way as clearly as we should like. Our judgments may sometimes be mistaken. But one thing is certain—despite his mistakes, the man who devotes his life to the cause which he believes to be right will not be laboring in vain. It is better to use the one talent even at the risk of losing it than to bury it and so save it. It is better to be morally in earnest and make mistakes than to be morally indifferent and avoid them. It is better to suffer with the man of Nazareth than to triumph

with Annas and Caiaphas. It is better to fight against the indifference of culture and of commercialism and win the reputation for quixotic enthusiasm and commercial obtuseness than to permit the light that is within us to become darkness. Those of us who make this choice which Jesus would have us make may not live to see our ambitions fulfilled or some millennium dawn. But we shall at least have sold our lives dearly in fighting for the cause that, as surely as there is a God in Heaven, will win.

They out-talked thee, hissed thee, tore thee ?
Better men fared thus before:
Fired their ringing shot and passed,
Charged again and fell at last.

Charge again, then, and be dumb,
Let the victors when they come,
When the forts of folly fall,
Find thy body by the wall.

CHRIST IN THE TWENTIETH CENTURY

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Among the many changes which have overtaken the religious conceptions of the present age, the new conception of Jesus Christ deserves a prominent place. It represents a change which is radical in character and far-reaching in influence. I do not refer to the new conception of what is theologically called the person of Christ. It is not a theological alteration that I have in mind. It is a new

conception of the character of Christ growing out of a new appreciation of certain elements of his nature. It is a new view of his personality arising from a new study of the facts of his life. The new appraisal of Christ introduces us to a man of virile, energetic character and powerful, arresting personality. We are face to face with a dynamic, aggressive individual. His very mien is eloquent